

The Brethren Evangelist

PUBLISHED WEEKLY AT
The Brethren Publishing House,
A. L. GARBER, Manager.
ASHLAND, OHIO.

J. W. REER,
E. L. YODER,
E. MASON,
J. D. McFADEN, } Editorial Writers.

Terms of Subscription.

One Copy one year, . . . 1.50
One Copy six months, ...75
One Copy four months, ...50

Send Money by Express, Postal Money Order, Draft, or Registered Letter, payable to the order of A. L. Garber. One and 2-cent stamps will be accepted for sums under one dollar only; we much prefer Postal Notes to stamps, but both are at the risk of the sender. Do not send cash in an unregistered letter.

YOUR CREDIT MARK.

Examine the date printed on your paper with your name, and when you time is out please renew. A change of the date is a sufficient receipt for subscriptions, and if the date is not changed in two weeks after payment is made, notify us of the error it is your credit mark. ADDRESS,

THE BRETHREN PUBLISHING HOUSE,
ASHLAND, Ashland Co., OHIO

ASHLAND COLLEGE SUBSCRIPTIONS can be sent to this office, and the proper credit will be given, and due acknowledgements made.

ASHLAND, Ohio, M'ch. 27, 1889.

The Death of Jesus.

Death is a peculiar institution. It was brought into existence by the combined labor of God, Man and Satan. This is probably about the only work where all acted to establish a result. God made death possible by giving Adam a law to obey, and making the penalty death. Then Satan deceived the woman and man, and they disobeyed, and completed sin which bringeth forth death.

Death is the last enemy of man that shall be destroyed. When it is taken away, then sin will have been banished before the presence of God. There can be no more sin because sin brings death when it is finished. Therefore the destroying of sin will destroy death as a natural consequence, according to the language of the apostle.

The death of Christ was the great consummation of the plan for man's redemption. The whole plan would have failed without that crowing but painful experience of the Lord Jesus.

On the cross he gave his blood as an atoning sacrifice to satisfy the unalterable laws of the eternal Creator. God's decrees can not be changed, and therefore, satisfaction only rendered thereto was the hope of Israel and the sinner. This Christ gave in the shedding of his blood and the death which he suffered.

God had set his laws, and Satan presumed that he was master when he entailed death upon men. He knew God would not alter his decrees, and therefore thought there was no escape from the bars of death. But God had grace and love for mankind, and there was one way to nullify the power of death. This way was for the Son of man to become incarnate, and die, that he might enter into the kingdom or realm of death, and burst asunder its environments, and leave a touch of the quickening power, to be operated upon when the fulness of time for the resurrection arrives. He left a germ of life in the kingdom of death which will do its perfect work in bringing all to life again. When the vivifying power of the Almighty shall touch the dead shall rise.

Christ, 'by the grace of God tasted death for every man.' Heb. ii, 9. Here is the solution of the whole problem of death and the resurrection. God, in his infinite goodness, consented that if his son died, and shed his blood, this should be a suffi-

cient atonement for man, satisfaction of the decree that sin when it is finished, bringeth forth death, and that all men should exist once more.

The result of Christ's death are these.

1. All men through it shall exist again. All means all in this sentence, as 'every' man, in the scripture above means every one. Not one soul is excluded. Many weaken the power of the scriptures by paring down, by conditions, the general terms of the scriptures. Christ at one time said of himself, that if he should be lifted up he would draw all men unto him. All means all in that place too. Christ died that we may live, that is all might exist again. Christ tasted death for the saintly soul, as well as the one that is 'dead in sins.' The applicable power of that death has its effects in bringing about the resurrection of all, saint and sinner, male and female.

2. In Christ's death the hope of the Christian is anchored. He tasted death for every man. As Christ died and rose again, so those who sleep in Jesus—who are dead in the sainthood—will God bring with him. By his life of righteousness, the resurrection will be unto him a birthday into unspeakable joys, and full of glory. He shall live again, and live in bliss. This is the Christian's hope, and it alone renders him less miserable than all other creatures of earth.

3. Christ's death renders possible the complete filling of the measure of justice, equity and right. The complete army of sinners will be resurrected also, through the death of Christ, and they will be punished by an everlasting destruction. Many desperate sinners pass out of this world without suffering adequate punishment for the crimes they committed. The real demands of right and justice require that they be recompensed accordingly, and it will be done after the resurrection. Here is the misfortune of the infidel's hope. Through the death of Christ, he must exist again, which his hope says is not so, and in that coming existence he will be at the complete mercy of God's vengeance. Vengeance is mine, I will repay, is the decree of the Almighty.

The rich man and Lazarus is a symbol of the condition of the classes of good and bad after the effects of Christ's death are completed in the resurrection of all men.

4. In Christ's death, there is an excuse for not baptizing infants and practicing infant communion. His death annuls the effects of Adam's transgression, by the institution of the resurrection. Christ literally destroyed that death by purchasing the human family in his death, and shedding of his blood. The infants, therefore are his. He has given the intelligent a law to obey with the promise of eternal life as a reward. But as the infant has had the effects of the Adamic death annulled and the depravity removed, it commits no actual sin, and is therefore pure before God.

Oh how great and powerful was the death of Christ, that it should take away the curse resting upon the little ones, and they shall sit and shout hosannas upon the banks of the eternal river, flowing from the throne of God.

Washing the Saints' Feet.

The Brethren preacher here at Ashland used the subject of Washing the Saints' Feet, last Lord's Day, to speak from. The text was: 'If ye know these things, happy are ye if ye do them.' He thought the words could only apply to the command of washing feet and not being greater than the Lord. Jesus said the servant is not greater than the Lord. That is one thing to know, and an important one, too. Many there are who, at best, esteem themselves greater than their Lord was. They are above bowing to the low station in life that Christ stood in, and would not stoop to do in the name of Religion, so lowly an act as washing the Saints' feet. He regarded the ordinance of washing the Saints' feet as the symbolical representative of the new commandment that Christ gave to his disciples when he was about to be crucified. He said, a new commandment I give unto you, that ye love one another as I have loved you. The new commandment is not simply to love one another, but to love one another as Christ had loved his disciples.

The ordinance of washing the Saints' feet is the symbolical representative of the new, higher, grander and deeper love for the brethren which Christ introduced into his church, as baptism is the symbolical representative of the new birth that shall take place at the resurrection of the just, or that the bread and wine, in the holy supper are symbols representing the body and blood of the blessed Redeemer. He said this symbol of washing the Saints' feet is one of the trinity of great symbols in the Church of Jesus Christ; namely: Baptism, the Lord's Supper, and the ordinance of Foot-washing.

Baptism is the symbol of the New Birth.

The Holy Supper is the symbol of the body and blood of Christ.

Washing the Saints' feet is a symbol of the fraternal love instituted in the Church of Christ.

He argued that there is no virtue in an empty symbol of any character, and that Christ placed them in his church as object lessons by which the great truths of Christianity were impressed upon the heart, and as Christ had ordained that they should be obeyed and practiced by his followers, they are all the same as though real power and efficacy rested in the symbols themselves.

Christ was baptized, eat his last supper, and washed his brethren's feet. These the Lord and Master did. If any one will not do all, then his acts, which speak louder than words, mean that he is greater than his Lord and Master.

Love means manifestation. The mother who heartily loves her child is at all times engaged in some manifestation of that love. The parent who sincerely loves a daughter is always ready to do the most lowly service for that daughter's comfort. Love means kindly offices, means work. As faith without works is dead, even so is love. You say you love a brother, and never give any evidence by words that you do, your love will be regarded only as a confession of your mouth while your heart is far from it.

Washing the Saint's feet is the symbol of the church love, or

fraternal love of the Brethren in Christ Jesus. It means that brethren shall not be above performing those little humble deeds which will lighten the burdens of life and bind together those who are redeemed by the blood of the Lamb. Such service is the language of the true love by which Christ loved his brethren.

This love was unlike any love that had hitherto been introduced into the world, and was called the new commandment. The command to love was not new. The command to love your neighbor was not new. The command to love God was not new. But here, in the crowning hours of Christ's wonderful life on earth, he introduces into his church the new commandment. 'That ye love one another as I have loved you.' How, how, loved how, is the suggested inquiry. Why by doing those lowly, humble acts for brethren of your fraternity which will show that you love them from the heart, by washing one another's feet, with that satisfaction that the kind father takes his little boy into his arms and washes his feet to make them clean.

EDITORIAL NOTES.

We notice that the vast treasures of manuscript of Mount Athos are likely soon to be opened to students. Gradually the treasures are being unlocked and the stronger the corroborative evidence becomes that the scriptures are exactly what they claim to be.

Send in your articles written with a view to glorify God, and build up the spiritual nature. We need them now. You have time to write, and do not forget the paper.

We would say to Bro. Brinkworth to come over on the Lord's side, and help to clean the barnacles off the old ship that her onward course is not hindered.

There are several splendid articles inside of the paper this week, 'Spiritual Vision,' 'Hiding Among the Trees,' and the Sister's page. Read and be edified.

Der Bruderbote has arrived from the new office of publication, at McPherson, Kansas. We have no knowledge of Dutch, but we can read the English part of the paper, and some of the German, too, as it were, by inspiration. The editorial card is like this:

J. M. Snyder, Editor.

S. Z. Sharp, } Assistant Editors.
L. Huber, }

'Thou shalt call his name Jesus, and he shall save his people from their sins,' is a message brought to men by an angel over the birth of Christ. In his death men were made free from the bondage of sin.

The Senate Committee on Education and Labor recently gave to the friends and opponents of the Sabbath, a hearing on the 'Sunday Rest Bill,' now pending in the Senate of the United States.

The opponents of the bill were from the seventh Day Baptists, the Seventh Day Adventists, the Personal Liberty League Party, or infidel element.

This historic and valuable collection of arguments, which presented both sides of this all important subject, forms a valuable addition to our Sabbath literature, that should be in every household.

Copies of it can be had free of charge, by writing promptly to the Senator from your state, asking for 'the hearing on the "Sunday Rest Bill" before Senator Blair's committee in December 1888.'

The sects named above certainly were not in very good company when they took sides with the infidel Personal Liberty League, which is one of the basest organizations in the world. The Sabbath Union, which is now conducting a crusade against Sabbath Desecration, may do much toward preventing the obliteration of the Sabbath custom of the Nation, but anything like a uniform enforcement of Sabbath laws will be most difficult in the cities at present. When once the rum power is destroyed, then such measures will meet with some encouragement.

A sister in Kansas writes us that she is not able to take the paper, saying it is a great comfort to her in her lonely hours. She adds that they have had very little preaching for over a year. Since times have changed there are not so many meetings as when the preacher helped to keep the people, instead of the people paying the preacher. I know this by experience, as my husband traveled many miles over these black western prairies to fill appointments without one cent of recompense from the people. If this change had come many years ago, I think it would have been a blessing to the Church.

The words of the sister arouses our feeling of sympathy. We judge from her remarks that her husband has worn himself out in the work of the Master, and now she is left alone, and left, too, without the necessary means of a livelihood, due to the sacrifice made by her husband. The land is full of people who sponge the gospel off of good men who go to work without stopping to dicker first about how much they will be paid.

The Editor of the Church Advocate has started on a hunt for the Garden of Eden. He makes the broad statement 'That the location of the Garden of Eden according to the evidence and data furnished in the Bible is not a determined question. True, the great body of believers in the Bible accept the current view that it was on the Euphrates, the river so-called to this day: but learned authorities concede that this is not a fact susceptible of proof. There is at present no known spot on the face of the earth which corresponds to the Paradise Rivers as given in Genesis ii. 10-14. Hence, those who have investigated this question most thoroughly agree in the statement that it is impossible to locate the Garden of Eden.'

It may be impossible to locate the Garden, still people locate it nevertheless. We have at this time lying upon our editorial table, a pamphlet which has the title of 'The Garden of Eden—The Allegorical Meaning Revealed.' This writer makes the human body the Garden of Eden, and in it finds the four rivers of Eden. On the whole, it is a clever story, and has more sense about it than many theories that locate the Garden on some spot of the earth. This theory is the product of a woman.

The tract has gone through thirty editions, and has been read by many thousand people. The theory is as good as any, so far as we can see, with the single exception, that God drove Adam and Eve out of the Garden, and the writer fails to tell where they went to, and how the body can be the Garden, and yet God drove them out. Nice theories are often very contradictory.

Oberlin College recently received \$57,000 from the estate of C. J. Hull, of Chicago. If Ashland University could receive such a sum, it would at once enter upon the royal road of prosperity.

Recently a young man went into the store of a religious man in Pennsylvania and tried to sell him a safe. He did not wish to buy a safe, but after some conversation, asked the salesman whether he was safe. The conversation led to his conversion and baptism shortly after. How often the Spirit of God will accompany good words spoken sincerely to the souls of others. It is every one's duty and privilege to talk of Christ to those with whom they come in contact.

Let our brethren refrain from hero worship. It is idolatry in God's sight. Men are men, and there is not much difference between them. One has more success than another, but this is due to the talents that God has bestowed upon him. To worship a man because God has given him some talent that he has not given to another, is sin. Every man, too, has his failings, and you may be exalting a very corrupt heart when you are bestowing your applause upon sinful flesh. Worship God.

One great evil of this world is the unbridled tongue. How much pain, misery and trouble are caused by words spoken by the tongue.

This number finishes the first quarter of 1889. How soon it is gone! and how little, apparently, is done for the Lord. May the God of Heaven give us more diligence.

MORE Brother R. writes that he likes PURE the paper better since it is more pure. This testimonial we admire for two reasons. 1st. It is a satisfaction to learn that the paper is purer than it had been. 2nd. It is more than a satisfaction to know that our brother likes pure things.

'BLESSED ARE THE PURE IN HEART, FOR THEY SHALL SEE GOD.'